and stupid matter fortuitously moved, then there can be no such thing at all.

xin. Moreover, Aristotle's Materialists con* •eluded every thing besides the snbstance of matter (which is in itself indifferent to all things), and consequently all particular and determinate beings, to be generable and corruptible. Which is a thing, that Plato takes notice of as an Atheistic principle, expressing it *in these words: «m >*i/

yap ov§£7Tor' ovSev, det SE *yiyvtrqt,* that no- Ia xhe«t

thing ever is, but every thing is made and generated.—Forasmuch as it plainly follows, from hence, that not only all animals and the souls of men, but also if there were any gods, which some of those Materialists would not stick, *q,t* least.verbally, to acknowledge (meaning there-fey certain understanding beings superior to men), these likewise must needs have been all generated, and consequently be corruptible. Now, to say that there is no other God, than such as was inade and generated,vand which may be again tin* jnade, corrupted, and die, or that there was once lap God at all till he was made out of the matter, and that there may be none again, this is all cpe as to deny the thing itself. For a native and mortal God is a pure contradiction. Therefore, whereas Aristotle, in his Metaphy- Llb4747*c'6' sics, tells ns- of certain theologers, ot e/c vy/croc Travra - y£wo>vT€c, such as did generate all things (even the gods themselves) out of night a#d chaos,—we must needs pronounce of such .fljeologers as these, who were Theogonists, and generated all the gods (without exception) but of senseless and stupid matter, that they were but a kind of atheistical Theologers, or theological